Notes upon, and Illustrations of

The TREATISE intitled

The LIFE of GOD

IN THE

SOUL of MAN.

To which is prefixed

A PREFACE taking off the material Objections lately published against this little Book.

To which are Adjoined

A POEM upon PRAYER.

With a short Account of Dr. SCOUGAL's Life, &c.

By a young GENTLEMAN.

Αρετη εις ζωην ανθρωπινην αυταρκης.

Entred in Stationers-Hall.

EDINBURGH,

Printed by W. CHEYNE, and Sold by the Booksellers in Town. 1744.

The Publisher to the Reader.

THE Author's Distance from the Press has occasioned the few following Errors, which it is hoped the candid Reader may (if he pleases) rectify with his Pen, viz. Page 4. Line 17. *for* Refection *read* Reflection; P. 46. L. 18. *for* defects *read* defeats.

And as the Author's youthful Modesty was so diffident of his own Performance, that the Manuscript was extorted from him, and put to the Press, for the Benefit of the Publick, in the very same Manner as The Life of God in the Soul of Man *was taken from the celebrated Dr.* Scougal; *so the Impression, amounting only to a very small Number, and upon a fine Paper, neatly bound, for the Reader's Pocket, it is hoped the Price, at* One Shilling, *will not be thought inadequate.*

THE PREFACE.

NOT *to detain the* Reader *with a tedious Induction of Particulars anent this Undertaking, I shall only present him with the Motives that chiefly induced me to this Publication, which are two.*

THE first *is with reference to an Objection that was offered by some, who, for one single Expression of our* Author, *when insisting upon the Purity of our blessed Lord, would needs condemn the whole Book; so I thought it a*

very great Loss to the Publick, that so pious and devout a Treatise *should be depretiated for the rash or precipitant Mistakes of a few. The Words are.* "That "tho' he allowed others the "Comforts of Wedlock, and "honoured Marriage with his "Presence, yet he chose the "Severity of a virgin Life, and "never knew the nuptial "Bed." *Edinburgh Edit.* 1739. *Page* 26.

THIS, I own, did not a little excite my Curiosity to peruse the Book with all the Candour and Attention I was capable of, until I made myself pretty well acquainted with the Author's *Scope and Method of treating the whole Subject,*

Subject, whereby, being not only charmed with the pious Matter and Stile, together with what I had formerly heard of the reverend Doctor Henry Scougal's *Character, both as to his unusual Progress in Piety and Literature, especially being so very young, I thought myself engaged in his Quarrel, being also a young Person aiming at the same Profession; and as I take the Expression forecited to be pure and inoffensive, so I can't see any Shadow of Reason for giving it the opprobrious Names of Indecency or Prophanity: All that the* Author *could have been supposed to insinuate by it, is only that our blessed Saviour, being clothed with Humanity, and subject to the same*

Infirmities with ourſelves, his illuſtrious Example of Abſtinence from ſuch Gratifications, as we of the human Race, in the preſent Conſtitution of our Natures, are unavoidably ſubjected unto, is here more remarkably diſplayed; and, to uſe the Author's *own Words in ſome few Lines of the ſame* Treatiſe, *two Pages poſterior to the Expreſſion in debate, he confirms this Obſervation, and explains his own Sentiments, when inſiſting upon the* Humility *of our bleſſed Saviour*, viz. "He had none "of thoſe Sins and Imperfec- "tions which may juſtly hum- "ble the beſt of Men; but he "was ſo intirely ſwallowed up "with a deep Senſe of the infi- "nite Perfections of God, that

"he

" he appeared as nothing in his
" own Eyes; I mean, so far as
" he was a Creature." *Ibid. Edit. Page* 28. *or, which is the same Thing, so far as he assumed that Part of our Natures belonging to us as Creatures.*

THE second *Reason is occasioned from another Objection made against that small* Treatise, *by a certain Sect pretty well known, who as precipitantly brand it with* Arminian *and* Socinian *Doctrines,* &c. *without producing the least Quotation from the deceast* Author's *Performance to support their Charge against it: Whether they imagine, the giving the bare Names of* Socinianism *and* Arminianism *is sufficient*

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Authority to condemn it, without ever examining into the Substance thereof, or from what other Views they proceed upon, I am at a Loss to know; however, if I may presume to desire them, as Men and Christians, to peruse it without partial Prejudices; and if they, and all others, who shall be so happy as to join, with the Reading thereof, the devout Practice of that solid Piety therein injoined, it is very probable there will be no Foundation to quarrel abruptly with the Performance; but, on the contrary, to esteem it an excellent and instructive practical Piece of its Kind.

AS to any other Objections concerning the Method that the

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Author *has used in treating this Subject, it is well known, that all the different Methods are arbitrary to every Author; it ought therefore to be no Prejudice against him more than others, that he does not insist upon some particular Doctrines in such a Manner as may suit their Taste.*

HOWEVER, I think our Author *very justly, and with a becoming youthful Modesty, as well as with the good Sense of more advanced Years, apologizes for himself, in* Part III. Page 64. " But here, *says he*, if, in de-
" livering my own Thoughts,
" I shall chance to differ from
" what is, or may be said by
" others in this Matter, I would
" not

" not be thought to contra-
" dict and oppose them, more
" than Physicians do when
" they prescribe several Reme-
" dies for the same Disease,
" which perhaps are all useful
" and good. Every one may
" propose the Method he jud-
" ges most proper and conve-
" nient; but he doth not there-
" by pretend, that the Cure can
" never be effected unless that be
" exactly observed. I doubt it
" hath occasioned much unne-
" cessary Disquietude to some
" holy Persons, that they have
" not found such a regular and
" orderly Transaction in their
" Souls, as they have seen describ-
" ed in Books; that they have
" not passed through all those

" Steps

" Steps and Stages of Conver-
" sion, which some (*who perhaps*
" *have felt them in themselves*)
" have *too peremptorily* prescrib-
" ed unto others: God hath
" several Ways of dealing with
" the Souls of Men, and it suf-
" ficeth if the Work be accom-
" plished, whatever the Me-
" thods have been."

UPON the Whole, if this poor Essay *of mine shall be judged worthy Notice or Esteem from the Publick, and answer the Ends therein proposed, I shall neither grudge the Expence of my Labour, nor the needless Exceptions against this Performance.*

THE

" Steps and Stages of Conver-
" sion, which some (who perhaps
" have felt them in themselves)
" have too peremptorily prescrib-
" ed unto others: God hath
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" the Souls of Men, and it hap-
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UPON the Week, if this poor Essay of mine shall be judged worth Notice or Esteem from the Publick, and my poor Labors therein approved, I shall neither grudge the Expence of my Labour, nor the needful Exceptions against this Performance.

THE

THE CONTENTS.

PART I.

PART II.

Fourthly,

PART III.

Notes

A POEM.

WHilst you, young SCOUGAL, paint the Life divine,
From thy Original I copy mine;
Sublime, through Air (O high born Soul) thou'st soar'd
To Mansions blest, in Presence of thy Lord:
Your Days on Earth divinely swift did fly;
Your early Bent was far beyond the Sky,
Now starry Glories blaze around thy Head.
The Soul still lives, altho' the Body's dead.
Your Tract presents us with a noble View
Of th' Life of God, as here it shin'd in you.

THE

A POEM.

WHile you, young Seneca, paint
the Life divine,
From thy Original I copy mine;
Sublime, through Ah (O high born Soul)
shou'd fear'd
To Manhood high, in Prefence of thy
Lord:
Your Days on Earth divinely (with dif
ly;
Your early Hour was far beyond the Sky,
Now Starry Glories blaze around thy
Head.
The Soul full lives, while the Body's
dead.
Your Young prefents us with a noble
View
Of the Life of God, as here it shin'd in
you.

THE

Notes upon, and Illustrations of,

THE LIFE of GOD IN THE SOUL of MAN.

PART I.

AS that valuable Performance, intitled, *The Life of GOD in the Soul of Man*, was not primarily intended to be exposed to publick View, (being only a private Letter which passed from the Author to a certain noble Lord of his Acquaintance, for whose private Use it was designed) so those who have

ever been acquainted with it by reading, or felt its happy Fruits and Effects working in the Tempers and Dispositions of their Minds, are obliged to the following Accident for its Publication.

AFTER the original Manuscript had fallen into the Hands of some, who were so well pleased with the Elegancy of the Stile, Clearness of Expression, as well as the short and compendious Method of handling the Subject, they thought it a great Pity such a publick Good should be so much confined, without being made more extensively useful and beneficial to Mankind.

THAT learned Gentleman, and eminent Divine, to whom the manuscript Copy was shewn, and who published this practical Tract in the Author's Lifetime, gives this noble Character, both of him and the Performance, in a few Words. "That the Book was a Transcript of "those divine Impressions that were up-"on his own Heart; and that he wrote "nothing herein, but what himself did "well know and feel." Which Charac-

ter,

ter, at first Sight, recommends the reading of it, at least, with due Attention.

AFTER our Author has introduced himself to his *noble Friend*, with all becoming Modesty, and Diffidence of his Performance adding any Thing to the Knowledge of one who had been formerly so well versed in Religion, and provided with better Helps than he could afford; yet, to gratify *his* Inclination, he takes the only real and natural Method of handling the Subject; *First*, By shewing the Mistakes that most Men are apt to entertain anent this Matter of the utmost Importance, and *then* discovering wherein it truly consists. For, as it is necessary, in order to lay a right Foundation of any Building, that all the Dust and Rubbish should be previously removed; so, before the Foundation of the divine Life is laid, he endeavours to remove the Mistakes and Prejudices of Mankind, that Dust and Rubbish which hinders the right Foundation of Religion to be laid in the Soul. The first Mistake here lamented for, is, *That some place it in the understanding of orthodox Notions and Opinions*, &c.

THO' it must be acknowledged by all the thinking Part of the World, that without a thorough Comprehension of the necessary and essential Doctrines of Religion, none can be denominated of such a Character, more than one can be called a great Philosopher, who is not well skilled in the chief Branches of that Science: Yet it is equally certain, that the bare Knowledge of a Creed, or System of Divinity, however orthodoxly framed, can never make one a thorough Christian, without additional Circumstances belonging to his Character. It concerns all, therefore, who would approve themselves to God, and the inward Refections of their own Minds, to bring down their Orthodoxy from their Heads to their Hearts, that, being sound in both at once, their religious Characters may be more regular and uniform, as well as more justly founded. The Notions that float in the Brain, and come sliding off the Tongue with Ease and Fluency, without a sound Heart and a regular Practice, are but sorry Recommendations of Persons in the Sight of their Maker, who is the sole Judge of real Worth and Excellency,

cellency, and the Standard of all Perfection.

It is by no Means those who make the loudest Noise in the World, for certain established Standards and Systems, and inflicting Censures upon such whom they imagine to be Hereticks, however zealously pursued, that will make them accepted in the Sight of God, unless they square their Lives in a Conformity to the Law and the Testimony. These are the sole Standards, and infallible *Criterions* or Touchstones of genuine and sincere Christians, without which nothing else can avail us.

Neither is the modish Distinction of religious Sects, or the *Shibboleth* of Parties, to be held in such Veneration, as if they were the sole distinguishing Characteristicks of our Discipleship; for, till one has a new Revelation, to alter his Opinion in this Matter, he can never be induced to think that the grand Question, at the Day of general Judgment, will turn upon this narrow Point, To what Sect or Party did you join yourselves? On the contrary, we are pretty well as-

sured, from the present Revelation, or, in other Words, the Speech and Delivery of God to his rational Creatures, that the grand Query will be proposed to every one much after this Manner, when our blessed Lord, who assumed our Natures, shall judge us, with the Choir and Retinue of his holy Angels, and bespeak us thus. " Now, O human Race, are ye " all assembled before my Tribunal, to " receive your last and irrevocable Sen- " tence, either of Happiness or Misery. " When I came to this lower World, " clothed with the innocent Infirmities of " human Nature, my sole Design and In- " tention, when I parted with my Fa- " ther's Glory, was to restore Mankind, " who were sunk in a degenerate State, " to the Favour and Friendship of Hea- " ven: To accomplish which glorious " Design, I both did and suffered in your " Room and Stead; to which bear Wit- " ness *Pontius Pilate*, the then *Roman* Go- " vernor, *Judas* who betrayed me, and " ye *Jews*, all here present, who three " Times cried, *Crucify him*. According- " ly, while on this Earth, I inculcated " upon you, both by Parable, Precept " and Sermon, the Duties of your holy " Reli-

" Religion, that as ye conformed your
" Lives to the Rules, Doctrines, Prin-
" ciples and Truths of it, so ye should
" be either happy or not, in after State
" of Existence; to this the Apostles can
" witness, and their Successors in Office,
" from Age to Age, will testify. Be-
" ing now about to separate the Pre-
" cious from the Vile, I ask you, Who
" has improved the Offers of the Gospel?
" Who has had *Faith*, *Hope* and *Charity*,
" *Patience*, *Virtue*, *Temperance*, and all
" the Graces of the Christian Life, in a
" lively and vigorous Exercise? Who
" has depended upon my Merits and Pur-
" chase for Salvation, with the Assistan-
" ces of the Divine Spirit in the Per-
" formance of these Duties? Who has
" suffered Martyrdom for my Cause in the
" World? Or, at least, if Providence
" has denied you an Opportunity, have
" any of your Resolutions been strong
" that Way? Who has lived above the
" World, and the dazling Splendor of
" Life? Whose Lusts have been morti-
" fied? Whose Passions moderated, and
" Pride subdued? Let such who are thus
" antecedently prepared, come hither and
" receive their Reward. Ye who are

" Stran-

"Strangers to these and the like Dispo-
"sitions of Mind, depart from me to
"eternal Misery, Horror and Punish-
"ment."

The next Mistake in religious Matters, is, laying the whole Stress of it upon the outward Means, such as, *living peaceably with their Neighbours*, and the like. Being luckily prevented from saying any Thing upon this Head, by the Author of *the Christian Life* *, the best Service I could do, is to repeat his Words, who gives the following brief Distinction betwixt the Religion of the Means, and that of the End. "The Religion of the Means
"(says he) is to be considered in no other
"Light than as it is conducive to the End,
"which is our Happiness. *And farther*
"*adds*, It is only as a Scaffold to the
"Building, which, when that is reared
"up, the other will be thrown down, as
"useless and cumbersom; and doubtless
"the Apostle refers to this in that Passage,
"*When that which is perfect is come, then*
"*that which is in Part shall be done away.*"

THE

* Dr. Scot's *Christian Life*.

THE Religion of the End being the Building, when once compleated it will eternally ſtand; whereas the Religion of the Means will have an End with this preſent Life, and in the other there can be no Occaſion for it; and therefore the Metaphors are ſtrictly juſt and expreſſive of the eſſential Differences betwixt the two.

BUT farther, another Set of Men place Religion *in the Affections, in rapturous Heats, and extatick Devotion*, &c. Though theſe violent Sallies and Emotions may have their firſt Riſe from ſome ſerious Moods at a Time, yet they are always obſerved to be ſudden in their Impreſſions, and inconſtant in Duration; as the Scripture Phraſe is, *like the Morning-Cloud, and the early Dew, ſoon paſſing away*. This Inconſtancy and Levity of Mind may eaſily be accounted for, from the natural Conſtitution, without ſuppoſing Religion to have any Concern in the Caſe, it being the Effect of ſtrong Paſſions, violent Deſires and Averſions, proceeding from the corporeal Texture of ſome, whoſe Organs of Senſe are perhaps more delicate than others, in conſequence of which they more quickly

quickly yield to the Impulses of every striking Fancy and prepossessing Inclination; so, tho' they take a Catch of religious Objects by the Way, and feel extraordinary Transports of Soul, yet no great Stress can be laid upon them, unless we had certain Evidences of their Uniformity: Besides, such sudden Flashes and Raptures have frequently jetted out into opposite Extremes; which fickle and uncertain Principles of Action have, in all Ages, gained the different Denominations of Enthusiasts and Hypocrites to such as were ruled by them.

AFTER having given an Account of those Mistakes, and shewn their great Distance from true Religion, our Author now proceeds to a Definition of it, which is both consonant to the Dictates of Reason and Revelation, *that those who would be united to God ought to transcribe, in their Natures, those glorious and adorable Perfections which are so justly admired in the divine.* Which may be fitly called an Axiom of common Sense and Reason; for without Likeness and Congruity there can be no Agreement among Mankind here upon Earth: And can we reasonably suppose

pose that it will be otherways in Heaven? Doubtless there can be no Enjoyment of God without Love; no Participation of the divine Nature without his Image previously drawn upon our Souls. And this our Saviour intimates to us, in that Metaphor of the Vine and the Branches, *John* xv. 4. and the Apostle, in the *Ephes.* ii. 10. and in many other Places in sacred Writ, which could be adduced were it needful.

He now goes on to express the Nature of true Religion, by using the Term of a divine Life, and then produces the Reasons that determined him to this Method of treating the Subject, which are two; *first*, its Permanency and Stability, and *then* its Freedom and Unconstrainedness. As to the first, taking Religion in the Sense of a divine Life, we may easily observe, both from the Descriptions that are given of it in its original System, the sacred Oracles, and from the Practice of our blessed Saviour, the great Founder of the Christian Scheme, as well as of his Disciples, that it is here very justly represented a regular and uniform Conduct of Life, being as necessary to form a truly religious Character,

as

as a fickle and unconstant Judgment is to proclaim one a Fool in the Eyes of a thinking World. From the natural Desire of Happiness implanted in the original Frame and Constitution of human Nature, the vicious and worser Sort of Men may, at some Times, be convinced of the Necessity of doing something for the Welfare and Advantage of their immortal Souls; but, where Religion is not rightly founded, these Resolutions will last no longer than the first Temptation presents itself to their Minds, and they will quickly start back again to the old Courses, which Prejudices and inveterate Customs have strongly attached them to. The Metaphors here used are so significant and expressive of the Thing itself, that I need not farther insist. In this Paragraph our Author very judiciously makes some Allowances even for good Men themselves, as the divine Life does not always continue to have the same Efficacy upon their Lives and Practices. For while they are confined to this terrestrial State of Abode, while human Nature continues to be what it is, in whatever Shape we pretend to account for its original Depravity and Corruption, we shall find

find ſad Decays of Piety, even amongſt the beſt of Men, as they are encompaſſed about with the Temptations of the Devil, the World, and the Fleſh, who are repreſented in Scripture as the three grand Oppoſers of human Happineſs: Beſides, while they are clogged with Fleſh and Blood, they are liable to Infirmities as well as others, which cannot be prevented; but then they are never ſo far abandoned of God, and a Senſe of true Goodneſs, as irrecoverably to fall into the Plunge of Vice and Wickedneſs, which would neceſſarily terminate in their Ruin; nor are they always governed by thoſe corrupt and unhallowed Paſſions, which ſway and determine the Practice of the Vicious, elſe there could be no Diſtinction betwixt the two Sorts of Perſons.

AGAIN, as to the Freedom and unconſtrainedneſs of the divine Life, tho' it muſt be confeſſed, that, before it arrives to that Pitch of Perfection, as to become a free inward and ſelf-moving Principle of the Mind, it will require the utmoſt Labour and Diligence, both as to Study, Time and Watchfulneſs; yet, when once it is in a confirmed State, it will flow on

in a smooth and easy Manner, and become the true and proper Element of our Natures. At first, indeed, it will be difficult, but by Steps and Degrees it will pass from being difficult to be tolerable, from being tolerable to be easy, and at last, by Habit and Experience, to become the sole Delight of the Soul. It is obvious to every one, that human Learning is not the Work of a Day, or of Years, but must be acquired by Study and Time, Inference and Observation. In like manner, the manual Trades, so useful in outward Life, are got by set Times of Apprenticeship, ere those who are inclined to prosecute them can be Masters of the Business: And do we imagine that Religion, so absolutely necessary to the present as well as future Happiness of Mankind, is to be obtained all of a sudden, especially as this is not an Age of Miracles? When, at last, it becomes the governing Principle of our Actions, then Love to God and true Goodness are so far from being cold and languid, that, on the contrary, both are active and vigorous. Such happily disposed Souls need few Incitements to Duty; for, as Food and Liquor are vehemently desired to gratify the natural Cravings of the

Appetites

Appetites of Hunger and Thirst, so spiritual Food is as eagerly sought after by such Persons. In this Part of the Treatise our Author rides Marches betwixt external Motives and internal Principles of Action. In the Infancy of the divine Life, it is here granted that external Motives have their own Weight, to stir up this internal Principle, as was formerly hinted, the one is the Means to bring about the other, which when obtained the End is reached.

THOUGH Custom, Education, with other Things here named, have a considerable Influence upon most of human Actions, yet, when they are destitute of this generous and disinterested Principle, these never produce such happy Effects, but move on in a sluggish Manner, like a Burden upon our Natures.

AFTER having given the Reasons that induced him to handle the Subject after this Manner, he now proceeds to shew, *That Religion, both in regard of God its Author, as well as from the Nature of the Thing itself, is justly so expressed, being the Resemblance of the divine Perfections, the I-*

mage of the Almighty, &c. Before he enters upon a more particular Consideration of the Nature, Properties and Effects of the divine Life, he presents us with a Description of the natural or animal one, which prevails in those that are Strangers to the other; as also of the Lengths that some may go upon the Footing of this Principle, and yet all the While be Strangers to true Religion.

THE Definition of the animal Life is obvious: Its Root and Foundation being Sense, imports the Sensations of Pleasure and Pain, as we are differently affected by these Opposites. It is justly observed by our Author, that, as these Appetites are implanted in us by Nature, they are neither vicious nor blameable, but Instances of the Wisdom and Goodness of our Creator, as tending to the Preservation and Safety of our Lives. To evince this farther, in a few Particulars. The Appetites of eating and drinking are necessary for the Support of our frail Bodies, without the Gratification of which, in a reasonable Degree, they would crumble down to their original Dust. The Passion of Self-Love, in a certain Measure,

ſure, is allowable, as it puts us upon uſing ſuch Means as are highly requiſite for our juſt Defence and Security, againſt the Inſults and vicious Attempts of ill-deſigning Men, who otherways would deprive us of ſuch a Share of the Neceſſaries and Conveniencies of Life as are allotted to us. The amorous Inclinations of the Sexes are farther implanted in us, as the Means for the Propagation of the human Species, and the Continuance of our Race from Age to Age. But as we have theſe natural Appetites and Propenſions in common with Animals to whom we reckon ourſelves much ſuperior, ſo our principal Care and Study ought to be, to cultivate and improve our Reaſon to ſuch Advantage, that this *Candle of the Lord*, ſhining within us, may teach us both how to moderate their Exceſſes and quicken their Defects; otherways, inſtead of anſwering the Ends for which they were originally intended, they may prove highly detrimental to our beſt and moſt valuable Intereſts.

As to the various Tendencies of the animal Life, they may juſtly be ſaid, as in that Paragraph of our Author's, *to ariſe from Conſtitution, Education, Wit, and*

Judgment. That there are different Constitutions of Body and Mind, is as evident as different Faces, Voices and Hand-writings among Men; that most of human Actions receive a Tincture from Education, is equally discernible; that some are endowed with brisker Parts, and others with slower Apprehensions, is as certain a Truth: But to shew the Beauty and Regularity of all these seeming Contrarieties in the various Distributions of human Life, and how these Things must be so from the Nature of the Laws that obtain in the Universe, would make these *Notes and Illustrations* not only swell beyond the Treatise itself, but to a far greater Bulk. The last and greatest Height to which one may fly by the Wings of this natural Principle, is, to the diligent Search and Study of divine Truths, which is here mentioned. Doubtless there are numberless Points in Divinity that may exercise the speculative Part of Mankind, such as the Necessity of Religion in general, the Reasonableness of its Doctrines, the great Light that the Christian Scheme, in particular, has shed abroad in the World, and the manifest Connection that it has with the publick Good of Societies, as well as with

the

the private Interest of every individual Member thereof.

FROM the Knowledge of ancient History, one may shew how unlikely it was for Christianity to have had such Footing in the World, by reason of the Opposition it met with in its infant State, from the *Jews*, heathen Emperors and Philosophers, who were prejudiced against it, from the Nature of its Doctrines, (so contrary to the prevailing Fashions of these Times) as well as from the first Condition of its Teachers: All these, and the like, may be made appear, by one who is altogether a Stranger to its divine Power and Influence.

NAY, this natural Principle, when under the Conduct of Reason and Judgment, may so work upon some Minds, as to cause them compose many excellent Discourses upon religious Subjects, meerly to shew their Oratory or Dexterity in the declaiming Art. Others, again, it may dispose to no small Appearance of Devotion, and make them zealous to maintain and support the particular Sect and Party unto which they have staked down themselves: But all these Persons are only like the

Youth

Youth in the Gospel, detained in the outer Thresholds, without being admitted into the inner Courts, and seem only to content themselves with the Husk and Shell, without penetrating into the Substance.

THE Scripture Metaphors made use of, to adumbrate the Nature of the Happiness of the heavenly State, may easily enliven a poetical Imagination, inkindle a rapturous Heat of Love in the Breast of a hot-brain'd Enthusiast, and make one wish to be there, tho' he is an utter Stranger to it in the Temper and Disposition of his Mind. As to the melancholick Devotion of some, proceeding from the natural Constitution, enough has been said upon that Subject already by others of abler Pens, which we shall not here resume.

THO' our Author makes all reasonable Allowances to the Principles of this natural Life, as they may at some Times prove Incitements to the Love of Virtue, and the Hatred of the grosser Vices, which sink us below the Dignity of our rational Natures, and put us upon a Level with the Brutes, yet, at the same Time, he most justly cautions us against laying the whole

Stress

Stress of Religion upon these outward Attainments.

HAVING already said what is sufficient upon the Principles of this animal Life, he now hastens, as it were, with eager Steps, to pursue the divine, *that Life which is hid with Christ in God*, as he terms it. That Sense was the Foundation of the *natural* Life, he formerly observed; now he comes to treat of *Faith*, the Root and Foundation of the *divine*. Its chief Branches, according to the Scheme laid down, are Love to God, Charity to Men, Purity, Humility. The Analogy betwixt *Faith*, the Original of the *divine*, and *Sense*, the Spring of the *animal* Life, is described unto us; Sense being a feeling of *natural*, and Faith a Kind of Sense or feeling Perswasion of *spiritual* Things: The Christian Notion of Faith is also accounted for in the lapsed State of human Nature, as having a peculiar Relation to God's Declarations of Mercy to Sinners through a Mediator. Tho' Faith, in the general Acceptation of the Word, extends itself to all Kinds of divine Truths, yet this is the great one in which Sinners of Mankind are principally concerned.

THE

THE Definitions of each of those Branches of the Christian Life, together with the Accounts of them in such a rational and divine Manner, are such, that there is no Room left for any to enlarge; whoever are this Way disposed, in the Tempers and Dispositions of their Minds, need not pry into the hidden Rolls of God's Decrees, to see what is there determined anent their everlasting Condition; doubtless, in this Passage, he has a View to the incautious Method of handling the Doctrine of Predestination, which has been a fatal Engine of Discouragement to many piously disposed Souls, according to the Way in which some have screwed it to the utmost Rigour: But I am unwilling to launch out into those mystick Mazes, as they are far above the Reach of human Intellects, far less have they any Concern with practical Religion, as the regular Performance of our Duty is, or, at least, ought to be the main Scope and Intention of all our Actions: For however much we wrangle about these perplexing Disputes in this World, we must, in the Issue, after racking our Brains to little or no

no valuable Purpose, leave them to be determined in a future State.

He now proceeds to consider Actions as distinguished from Words, being more expressive of the inward Principles of Religion from whence they spring. Virtuous and good Actions, to be sure, are, in their own Nature, lively and permanent; whereas the Pomp and Ornaments of all Languages whatsoever, without them, are, as the Apostle, when speaking of Charity, compares them to a *tinkling Brass, and a sounding Cymbal*, of no Value.

And now, where could he have chosen a better or more exact Plan of Conduct, than that of our blessed Saviour's, whose Actions are the universal Pattern to all who sustain the Christian Character? *The Way to Virtue, by Precept, is long, but by Example short*, says the Philosopher. The four Branches of the divine Life, formerly mentioned, as they are exemplified in the Life and Actions of our blessed Saviour, are now discoursed of. With respect to his Love to God four Things are mentioned. *First*, His Resignation to the divine

vine Will. Whoever would imitate his glorious Example herein, must endeavour to bring himself up, as much as possible, to the same Temper and Disposition of Mind: Thus must he reason with himself, even when his own Will is contradicted in the most considerable Instances, "What am I, a poor silly Atome in the "Creation, to repine against the Determinations of the World's great Ruler? "Is he only wise, just and good, when "he gratifies my Desires? and does he "cease to exercise these glorious Perfections when I am contradicted? Is he "obliged to alter the general Laws of "Nature, which are wisely intended to "promote the Good of the Universe, to "please my particular Humour? Am I "best Judge of what is fittest to be done "upon the Whole, that I should presume to prescribe to unerring Wisdom "and consummate Goodness? Banish, "therefore, all murmuring Thoughts, O "my Soul! and utter no harsh Words, "O my Tongue! for I am in the best "Hands, who will manage my private "Concerns in such a Manner as most "consists with the general Good of the "Whole."

2*dly*. His

2*dly*. His Diligence in performing the Will of his heavenly Father, is another exemplary Instance of his divine Behaviour. The Labour, Assiduity and Diligence that the Christian requires, in the Course of his Life, is of such a Nature, that he can never be too much employed in his Duty to God, his fellow Creatures and himself, being perpetually in a Post of Danger, while in this Pilgrimage of human Life, and his Enemies, both numerous and subtle, lying in Ambuscade to ensnare him.

3*dly*. The Patience and Submission of our blessed Saviour is farther remarkable, as he suffered the greatest Sorrow of Mind, as well as the most cruel Torments of Body, thereby teaching his Disciples, by his Behaviour under all these Evils, not to think it strange, while detained in this State of Exile from their celestial Country, to meet with various Trials and Sufferings in their Lot: *For the Servant is not greater than his Lord.*

4*thly*. His Love to God made him delight in frequent Converse with him by

Prayer. Most justly does our Author take notice of the several Incitements that draw the most Part of all Mankind to this holy Exercise of Devotion; which are either the Sins and Miscarriages of their Lives, or their secular Interests. The great Condescension of our blessed Saviour, in this Particular, is most worthy of Observation; tho' he needed none of these Things himself, yet, to leave us an Example, who have both Sins to confess, and secular Interests to supplicate for, he not only did it himself, but also taught us such a Prayer as could issue from nothing less than infinite Wisdom and Goodness, especially as it is not only most compendious, but also so very extensive, that it comprehends all the Wants and Desires of Mankind in this their State of Dependence on the Author of their Beings: And, by receiving its Denomination from the great Author, is therefore commonly called, *The Lord's Prayer.*

THE *second* Branch of the divine Life, exemplified in that of our blessed Saviour's, was his *Charity to Mankind.* The Miracles performed by him, at different Times, tho' they are only brought by some

ſome as Arguments to atteſt his divine Miſſion, yet they may be conſidered as the Effects of his divine Benevolence, as well as Inſtances of his almighty Power. His whole Courſe of Life, from his firſt Appearance to his Aſcenſion, was one continued and uninterrupted Tract of Charity and Beneficence.

The *third* Branch of the divine Life, for which he was marked out to us, is his *Purity*, he having ſought no more of the natural Pleaſures of this Life, than ſupported him in going about to *do Good*, which he juſtly denominated his Father's Buſineſs. As he took upon him the human Nature, ſo he felt the Effects of our natural Appetites, ſuch as Hunger and Thirſt, *&c.* But how temperate and abſtemious he was, even in thoſe regular and allowable Gratifications, the Hiſtory of his Life, contained in the four Goſpels, ſufficiently atteſts.

THE *laſt* Branch of the divine Life, held forth to us in that of our bleſſed Saviour, is that of *Humility*. Never had one greater Temptations to flatter Ambition, nor ſuch Power to ſupport it, had

it been his Choice: But how was he possessed with a generous Disdain of worldly Honours, and the Grandeur and Pageantry of human Life? Had he not shewn a just Contempt of these painted Vanities, his noble and heroick Bravery (when assaulted by the Devil's promising him all the Kingdoms of this World, only for performing a small Piece of Homage) would soon have been vanquished: But well did he know that his Kingdom was not of this World. It would be endless to enumerate all the particular Instances of his Humility, his refusing to be made a King by the People, his washing his Disciples Feet, *&c.* all testified by the first Christian Historians, who both saw him, and had the Pleasure of his Conversation during the Time in which he blessed this lower World with his Presence.

And if to the Reading of these Virtues, exemplified in the Life of the great Founder of our holy Religion, we join the regular Practice of them, these will not only shine with resplendent Brightness in the inward Tempers and Dispositions of our Mind, but will also influence the

the whole Tenor of our outward Conduct and Deportment in the World.

AFTER our Author has concluded this first Part of his Undertaking, he pauses a little, with a short ejaculatory Prayer suitable to the Subject he had been all along pursuing, that he might give his Reader a little Breathing, and quicken his Appetite for the following; which Method he also observes in the other two remaining Parts of this practical Tractate.

End of the First Part.

Notes upon, and Illustrations of,

THE LIFE of GOD IN THE SOUL of MAN.

PART II.

AS our Author had placed the Nature of true and genuine Christianity in the fairest Light in the preceeding Part of the Treatise, he now proceeds, in the farther Prosecution of this divine Subject, to consider the Excellency and Advantages of each of those Virtues formerly mentioned.

First,

First, He treats of Religion in general, and the several Branches of it, in particular, are again run over. How beautifully does he express himself on it, as the vigorous and healthful State of the Soul? To be sure all the Faculties of the human Mind are best cultivated and improven by Religion: By this the Understanding is cleared from Dross and Vanity, and discovers the noblest and most beneficial Truths; the Will acts in a regular Subordination to the Dictates of that wise and sovereign Power; the Appetites and Passions are governed by Reason; the Affections become refined, purified, and exalted; the Conscience purged from dead Works; and a certain Beauty, Decency, and Regularity is introduced into the whole Oeconomy of our rational and intelligent Natures.

More particularly, he describes the Christian Virtues; and first, from the Excellency of divine Love, he takes Occasion to consider the Nature of the Passion in general, how much it is exalted to the highest Pitch of Perfection, when placed on God and divine Objects; and then

then how far it is depressed by being fixed upon sublunary Things and transitory Enjoyments. As *Love* is the most powerful Passion of human Nature, by which all its Faculties are determined and moved, so, whatever becomes the Object of it inspires the Mind with an Imitation of those Excellencies and Perfections, Virtues or Qualities, which there reside. Now, if we carry our Survey through the whole Extent of *Being*, there is none to be found so worthy of the Contemplation of our Understandings, the Choice of our Wills, and the Embracement of our Affections, as the supreme Intelligence. He alone shines in every Part of Nature, and is possest of all possible Perfections. It must therefore betray the greatest Weakness, as well as Ignorance, to fix this noble and divine Affection of *Love* upon the Creature, at no less an Expence than withdrawing it from the Fountain of our *Being*. If we proceeded upon the same common Prudence that we usually do in the ordinary Affairs of Life, in estimating them according to what we apprehend to be their real Worth and Value, we should soon be convinced of this gross Absurdity in our moral Conduct: For one acts as irrationally

rationally in this Case, as if he should take a Part for the Whole, or be more charmed with a mere single Sound, than a harmonious musical Concert.

THE Advantages, as well as unspeakable Happiness that the divine Lover is possest of, above those who have chiefly placed this noble Affection of their Natures upon Creatures like themselves, will appear from the four following Considerations mentioned in that Paragraph of our Author's, the bitter Ingredients of Love, when placed upon Earth being these, *viz.* The Worthlessness of the Object, Ingratitude and Want of *Affection*, the Absence of the Person or Persons beloved, or the Miseries to which they are exposed in the vulgar Occurrencies of Life.

BUT the supreme Being frees all his Courtiers from these Evils. As to the first, if God is possest of all possible Perfections and Excellencies, then certainly he is the most worthy Object of Love and Esteem, and consequently, the more we love him, the more our rational Natures are refined and improven.

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If, again, we chiefly love and sincerely admire him, his Mercy assures us that we shall not meet with any Repulses, especially when we have made an entire Present of ourselves and all our Concerns to him: But, on the contrary, it is only then we can expect that he will take a particular Pleasure of doing Good, and communicating Happiness to us, such as, supplying our Wants of all Kinds, protecting us from Dangers, timeously correcting our Extravagancies, and extricating us from all the Difficulties to which we are exposed throughout the many Perplexities of human Life.

Farther, if he is *omnipresent*, we are never at a Loss to find him out. He retires with us to Solitude, as well as accompanies us in Conversation. He is in all Places, beholding all Things.

This Idea of the divine Omnipresence was so deeply imprinted in the Minds of some of the ancient Philosophers, that they considered him as pervading and penetrating every Part of Nature: But Creatures must, some Time or other, separate

rate from one another, either by Accident or Death, both which occasion bitter Sensations, especially when, through a long Acquaintance and good Correspondence, they have been strongly attached to each other, by the inviolable Ties of Love and Friendship. Of this we have one Instance out of sacred History, in the Case of * *David* and *Jonathan*, where, upon the Death of the latter, the former expresses himself in the most sublime Strains, emphatical and moving Language, representing the violent Strength of his Passion upon the Loss of such an intimate Friend; another † from profane History, in the Case of *Damon* and *Pythias*.

But, *lastly*, if the supreme Mind is infinitely and essentially happy in and of himself, without any Dependence; if he has been so from everlasting, without Beginning, and doubtless is to continue so through the endless Ages of all Eternity, then where needs the divine Lover find any

* Sam. i. 23, *&c.* † Val. Max. *Lib.* iv. *Cap.* 7. Lactantius, *Inst. Lib.* v. *Cap.* 18.

any Disquietude or Disturbance; Happiness sure is his Portion, and no Misery can intervene betwixt him and the Object beloved.

FROM divine Love our Author now proceeds to consider *Charity* towards Men. The one indeed necessarily supposes, or has included in it the other also. Common Reason, and the Experience of Mankind, shews us, that when one sees the Children of an intimate Friend, his Heart is immediately warmed with Kindness towards them, as they are so many Parts, Images and Representatives of their Father, in whom his Regards are centred. If then we consider the human Race as so many Streams issuing out from one Fountain, so many Children begotten by the same common Parent, and as a Consanguinity framed of the same Materials, as well as designed for the same End; sure, if we regard the Author of our Being, for the same Reason we will give Respect to his Offspring: Besides, Charity and universal Benevolence are the essential Parts of the Character which distinguish a *good* from a *righteous* Man, for whom the Apostle says one would even

dare to die. One who makes every Man's Interest his own, and employs the Talents which God Almighty has endowed him with, and the Opportunities which he has afforded him, of doing Good to his fellow Creatures; who never thinks himself happy, unless he is continually employed, and doing, to the utmost of his Ability, as far as their Necessities require, and his Power extends, towards their Relief; who lives for the Good of others, as well as for himself, and whose greatest Care is to single out proper Objects of Charity. I might easily appeal to any Person, if such a Man's Character, whether read of in History, or heard of by another, would not claim the Preference, in sober Reason and Judgment, to his that does no more than what is strictly just and morally honest, and, alas! thinks himself no farther concerned in the Interests of his fellow Creatures, than paying them their common Dues of Justice and Equity; for, tho' Honesty is good in itself, yet it is the least Virtue that can be performed in social Life. It is impossible for Mankind, in the present Constitution of their Natures, not to be more charmed with Generosity, Disinte-

restedness

restedness and Benevolence, in any Characters of their fellow Brethren, than what I here chuse to express by the Name of a mere *Byrelaw-Court* Justice *.

A benevolent Character is not only amiable to Readers, Spectators, or Acquaintances, but also affords a Pleasure, in after Reflection and Remembrance, to the Mind of him who is truly possessed of it: And thus Charity and genuine Goodness never fail; but all other Things which are accessory to them, may be attended with some particular Circumstances, wherein no true nor solid Merit can be justly founded. The *good* Man, there-

* Byrelaw, *or the Laws made among Cows and Oxen,* (Leges Rusticorum) *the most ancient of all Laws, enacted by Country-Men, especially among the Neighbourhood, to prevent Encroachments upon the Property of each others Grass and Corn; which is kept strictly, as they have Power to poind and detain the Cattle until the Skaith is comprised: So thus they are made* honest *against their Will, without any Principle of Piety or material Justice.* Skeen, de Verb. Significat.

sore, who is influenced by this noble Principle of *Charity* and *Beneficence*, is not only preferable to the *righteous* Man, in the limited and restricted Sense of the Word, (as including in it only common Justice) but as the charitable Person loves all Mankind, purely for their being the Workmanship of the great Creator, so this is the Virtue that qualifies such a well-disposed Person for the social Pleasures above, where Saints surround us, and Angels are our fellow Worshippers: The chief Happiness of which is *Love* and *Adoration*.

THE *third* Branch of the divine Life, here again mentioned, is *Purity*. Man is a Being compounded of two Parts; the one is a *sensitive*, and the other a *rational*. In the *rational* alone it is wherein he carries the Image of the Deity; but if, by reason of the Conjunction of this *noble* and *divine* with the *sensitive* and *brutal* Part of our Natures, we should so far yield ourselves to the latter, as to become devoted to Sensuality and Luxury, we thereby throw down the Inclosure that separates betwixt the Man and the Brute. Now Reason, and the common Discernment of

of Things, may teach us to set a higher Value upon the Dignity of our Natures, than to make such a cheap Market of the noble Powers and Faculties with which we are endowed; for that Moment the external Senses dispute Preeminence against the Reason and Understanding of the Mind, and the carnal Part of us gets the Ascendency over all our rational Faculties, no longer can that just Oeconomy be observed, either in our external or internal Frame.

It is just the same, as if a foreign Army of Invaders would come in on a Surprise and overpower and overturn a regular Constitution of Government, by imposing unjust Laws upon the Subjects, and oppressing those, who were previously free, with Slavery and arbitrary Power: For Reason, by the natural Order and Constitution, has the supreme Right to govern the whole Man; whereas the Senses and Appetites ought to be Subjects, and consequently to yield ready Obedience to its Dictates and Commands.

The Train of bad Consequences which attend Impurity, if rightly considered,

might be powerful Inducements, in order to deter and frighten us from embracing her Allurements, as they not only destroy Health and Reputation, as well as good Humour, but deprive us of the most valuable and lasting Pleasures, and, in the Issue, will inevitably involve us in the greatest Miseries and Pains; some of which I need not mention, seeing they may occur to daily Observation and sad Experience.

But, above all, our blessed Saviour has declared, in his excellent Sermon upon the Mount, *Matth.* v. 5. that is is only *the pure in Heart* that can either see God, or receive Admittance into his divine Presence.

The *last* Branch of the divine Life, with which the *second Part* of this Treatise concludes, is *Humility*. Most justly does a certain celebrated Writer take notice of this Passage of sacred Writ, *That Pride was not made for Man*, as he is a sinful, an ignorant and a miserable Being. But, alas! these very Considerations, which ought to be powerful Engagements to abhor and detest a Vice of such a black and horrid Aspect, are

are the very Reasons why we are so naturally prone to it. Humbling Thought! that we are so much perverted and depraved. But if we maturely reflect and consider Mankind, without the Conduct and Protection of the supreme Power, we shall find him the most helpless and forlorn Being in Nature, so that he will have no Shadow of Reason to set himself up for a God, as Dr. *Tillotson* very justly observes, much to this Purpose, in that celebrated Discourse of his on the Insufficiency of Man for his own Happiness, *Serm.* 40. *Vol.* 3. *8vo* Edit. " In this present State " of Life he is liable to many Dangers, " which he can neither foresee nor prevent; " encompassed about with Infirmities, " which he cannot of himself remove; " secure in nothing that he enjoys, and " uncertain of every Thing he hopes for; " too apt to be eagerly grieved for what " he cannot help, and too much to desire " the Things which he has no Prospect " to obtain."

THE Practice of *Humility* is therefore absolutely necessary, in order to keep our Passions in just Equipoise or Balance, which, tho' this divine Virtue may be despised

spised by the frothy and gay Part of the World, as vastly below their genteel Birth and pretendedly polite Education, and incident only to People of low Rank and Station, yet these very Persons contradict themselves, and shew, by their Practice, that it is highly requisite to be clothed with its external Garb. For what are all these Complements and Modes of Civility which they throw out upon most Occasions, but so many Acknowledgments of the superior Esteem that others deserve, and the greater Merit they would be thought to believe them to be possest of, which they themselves can lay no Claim to? And since, in point of good Manners, they must pretend outward Shews of *Humility*, Of what infinitely greater Advantage would it be to them, were they really Masters of this divine Accomplishment? I shall farther propose a Question to those polite Gentlemen, referring the Answer to the Reason and Judgment of their own Minds, Whether humbling themselves before the great Creator and Governor of universal Nature, in the lowest Prostrations of Soul, (as from him alone all our Happiness flows) is not more becoming an illustrious Descent, and a fine Education

cation, than lavishing away so many precious Hours of Time in humbling themselves before, and paying their criminal Adorations to *famale Deities*, whose Beauty, (in numberless Cases) more than their Virtue, recommends them to that Homage?

But, not to insist upon these Things, it is impossible to represent the solid Pleasure and Sweetness that attends the Exercise of true *Humility* in every Circumstance of Life. It is discernible in the very Countenance, and gives a mild yet graceful Aspect and Behaviour to every one that is truly possest of it, according to the wise Man's Observation. It is the Antecedent of Honour, and the History of Mankind is pregnant with Proofs that the opposite Vice has been the Ruin of States and Empires, as well as of private Persons.

Again, true *Humility* arises from the right Knowledge of God, and the Rank and Station we bear in the World; whereas Pride proceeds from an Ignorance both of the divine and human Natures, as well as a narrow contracted Spirit, which cannot set a true Value or Estimate upon Things,

Things, either as they are in themselves, or as they stand mutually related to each other. Tho' I would not here be understood, as if I meant, by *Humility*, a certain Pusillanimity, or such an abject Temper of Mind, as to let every one unjustly trample upon us, who have more Power than ourselves; yet it highly concerns us to have a lower Esteem of our own Actions than of others, which, tho', in some Cases, this were a Mistake, yet, at the same Time, the safest Extreme is rather to be chosen than the more dangerous; for an overweening Conceit, of our own Parts and Attainments, never fails to lessen our Esteem among all wise, judicious and discerning Men; and thus Pride defects its own Design, and disappoints us of the Honour that we might otherways attain to.

And, *lastly*, as the chief Exercises of this divine Virtue more immediately relate to Almighty God, so we can never have too high and honourable Thoughts of the divine Perfections, and too low ones of ourselves, there being as great a Distance between him and us, as from Finity to Infinity, Creature to Creator, Time

Time to Eternity, a Point to the Universe, Matter to Spirit, a Ray to the Sun, a Stream to the Ocean, and one Extremity of Nature to another.

AFTER the Representation of the Excellencies of these Christian Graces and Virtues, as well as the Advantages that necessarily result from the true and sincere Practice of them, our Author very justly confesses, that he would be very injurious to the Subject, did he pretend, by these Descriptions, to give a perfect Account of Religion; wherefore he concludes this *second Part* of the Treatise, in advising the noble Lord to whom he writes, and himself, to acquaint themselves with the true Practice of it, which will teach more than all the Discourses and Writings that have ever been composed upon this divine Subject.

End of the Second Part.

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Notes upon, and Illustrations of,

THE

LIFE of GOD

IN THE

SOUL of MAN.

PART III.

IN the *first* Part of this Treatise, it may be remembred, that, before the Foundation of the divine Life was laid, our Author detected the gross Mistakes and Prejudices under which the greater Bulk of Mankind, in his Day, laboured, anent religious Matters. He now applies himself to remove the de-

ſpondent Thoughts and Diſcouragements of thoſe whom he already ſuppoſes to be awakened unto a juſt Senſe and Diſcernment of the genuine Religion of the Soul, from what he had formerly advanced.

A Thing, to be ſure, no leſs uſeful and neceſſary than the former, if it be conſidered, that perplexing Fears damp the Spirits, and blaſt the moſt generous Reſolutions, as well as the nobleſt Efforts of the Mind. As an experienced and skilful Phyſician cannot miſs to obſerve, in the Courſe of his Practice, that the Conſtitutions of his Patients vary from one another: The Stomachs of ſome being tender and weak only require gentle Phyſick, whereas others, of a more robuſt and vigorous Nature, can endure ſtronger Application. Therefore it was abſolutely neceſſary that our Author, in dealing with the Miſtakes and Prejudices of the one Claſs of Patients, and the deſponding Thoughts and Diſcouragements of the other, ſhould act the Part of an experienced Phyſician in the Application of different Medicines, according to their various Diſtempers. The firſt Claſs of Patients are generally obſtinate and incorrigible, being

being so much wedded to their inveterate Prejudices, Opinions, and spiritual Pride; which Diseases are most dangerous as well as fatal to the Mind, and consequently demand the strongest spiritual Physick to pull down their fond and delusive Self-Conceits; by which he is under a Necessity of shewing them at how great a Distance they are from true and solid Happiness. As to the latter, who are in a much better Condition, but want still to be quickned in their Duty, so they are here presented with more gentle Motives of Encouragement under all the disadvantageous Circumstances of needless Fears and Jealousies arising in their tender, pale and trembling Hearts: But, notwithstanding of all these Perplexities, they may be well assured, from the Declarations God has made in sacred Writ, that he hath no Pleasure in the Destruction of his rational and intelligent Creatures: Besides, from the same sacred Oracles (which are plainly intended to vouchsafe to us an historical Account of the providential Conduct of God towards Mankind) he is there represented to have created the first Pair of human Kind in a happy Condition, and, when they had fallen from it, by the Abuse of their

Liberty, he sent the eternal Son of his Bosom to redeem us from that State of Thraldom and Bondage under which we were captivated. After this Experiment of divine Love, Can we reasonably doubt of his Kindness and Benignity to the human Race?

If we make a narrow Scrutiny and Search into the Causes of these needless Fears and despondent Thoughts, concerning the utter Impossibility of attaining to the divine Life, I am afraid it proceeds, in a great Measure, from some Persons, who, either in their Discourses or Writings upon practical Divinity (or perhaps in both) have drawn such a monstrous Picture of human Nature, as being the Seat of all criminal and impure Passions, as if Mankind were utterly unable to think any good Thoughts, and far less to perform any good Actions, which, tho', I am willing to believe, without any evil Design in those well-meaning Men themselves, yet it has a malignant Effect upon weak Minds, and discourages them from making any farther Attempts in this Matter of the utmost Importance.

Farther,

FARTHER, let us but compare the primitive State with the present Condition of our Natures, we shall find, that the latter is much like the Ruins of an old Fabrick, which, notwithstanding of the Dust and Rubbish that sorrounds us, yet we can, through all this Confusion, form to ourselves some Ideas of its original Beauty and Stateliness, Order of Parts, and the Design of the whole Architecture. And as in a beautiful Piece of Painting, tho' the various Colourings may happen to be bedaub'd with Slime and Pitch, or any other unclean Matter; yet through all this Disguise, we can easily form to our Minds some distant Thoughts of the elegant and masterly Strokes of the original Picture, and thus by Degrees perceive the Symmetry and Design of the Painter.

IT always has, and indeed must be confest, that we are much depraved and altered from our original State and Condition; yet, blessed be God, the natural Sense of moral Good and Evil, Right and Wrong, Justice and Injustice, are still, in a certain Proportion, left with us. And

whatever Notions some may entertain concerning these Matters, the evangelical Scheme of Salvation plainly recommends to us the Practice of moral Virtue and Goodness. From the Sense that the primitive Christian Writers, in their Epistles, had of our being, in some Measure, capable to perform good Actions, upon these very Accounts shewing us, at the same Time, that it is only in the Way of practising Duty that we can be found of God in the Way of Mercy *.

THAT this is not only, in itself, possible, but practicable, our Author shews, by the following Advices he gives to his Readers, *we must use our utmost Endeavours, depending upon the divine Assistance*; or, in other Words, so to make use of the Means, as this is the only natural Method, on our Part, to obtain the End, there being as necessary a Connection betwixt the one and the other, as betwixt Cause and Effect.

IN order to which it must be our chief Care and Study to abstain from Sin, as much as possible, it being in its own Nature

* *Philip.* iv. 8. *Jam.* ii. 12, 18.

ture so greatly opposite to the divine; besides, the Sinner himself could find no Pleasure in the heavenly State, tho', upon an impossible Supposition, he were admitted there; for we may easily perceive, that Contrarieties are incompatible to one another: Fire and Water, while kept separate, are not uneasy; but when these different Elements meet, the one must overcome the other, ere it can find any settled Composure.

I shall not insist here any farther upon the Analogy betwixt the natural and moral World, than only observing from this Metaphor, that the Sinner would be as much out of his Element, were he admitted into that State of eternal *Purity* and *Rectitude* in Heaven, as the good Man, were he confined to the Society of sensual, wicked and accursed Spirits in Hell.

2*dly*. We must know what Things are in themselves sinful. Tho' there may be a Knowledge of Duty without the regular Practice of it, yet there can be no Practice without Knowledge. The only Method of attaining to the true Knowledge of what is sinful, is by the Commands of God,

God, and the other Discoveries he has given of his Will and Mind, which are every Way well calculated for the Promotion of Virtue and true Piety, while we are detained in this Pilgrimage of human Life; and the regular Observation of them will make us eternally happy in a future State of Existence. That they are wisely calculated to promote our present Happiness, in preserving our Health, Fame and Reputation, might be easily made appear, if needful; and the Promises and Declarations of God have shewn that our future Happiness depends upon the Practice of his Rules and Precepts in this Life. But, to proceed,

3*dly*. We must resist all Temptations to sin, especially such as through long Custom or Disposition we are most addicted unto; all which will require Diligence and Application, and, in order to perform this the more effectually, we must begin rather by the weaning than engaging Affections; for however great Violence this may offer to the sensitive Part of our Natures, yet, as it is the only Means we can use to promote our eternal Happiness, we must endeavour to surmount

mount these seemingly insuperable Difficulties. The Method prescribed by our Author, for that Purpose, is both natural and obvious, being a Watchfulness over ourselves, seconded with a frequent Examination of our Actions. That we may the better know how far we exert ourselves in this Matter, it is absolutely necessary that certain set Times of Self-Examination be appropriated for that End; what Times are most convenient, and how long this is to be continued, every one's Prudence may judge, according to his Situation, Circumstances or Employment in Life.

METHINKS it is a great Pity, that some curious Geniuses are at so great Pains to inform themselves, by anatomical Dissections, of the various Structures of the Parts and Members of the human Body, as well as how nicely they are linked together by Joints and Ligaments, and, in the mean Time, should be so great Strangers to that inward Anatomy or Dissection of their moral Selves: That others, again, should be so studious to excel their Cotemporaries in the Knowledge of Languages, Customs, Manners, Arts and Sciences,

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Sciences, and yet should be so great Strangers to the little World within themselves. What is all this, but to neglect the most important Piece of Knowledge, and so to be accounted learned Fools? It is surely a Shame for us, who pretend to be the Disciples of our blessed Saviour, that in this we do not act like those who claim that glorious Title. *Socrates*, the divine Philosopher, taught his favourite Disciple, *Alcibiades*, to know himself, which is the first Principle of Virtue, and may reach a Rebuke to us, who are favoured with such high Privileges, as being called *Christians*, that in this Matter we do not improve ourselves.

But to go on, in order to attain to this Art of virtuous living, it will be necessary to restrain ourselves from going to the utmost Bounds even of Things lawful, for from this there is but a short and easy Transition to that which is sinful. Doubtless it may be hard, in some critical Circumstances, exactly to red Marches betwixt the one and the other; it will, in the mean Time, be our Prudence to exercise our Reason, or the decerning Faculty

of

of our Minds, so far as it will reach in the Affair.

Our next Endeavours must be to wean our Affections from the World; its Maxims clash with those of our Saviour's; its Friendships are dangerous; its Conversations infectious, and its Embracements mortal. Our Author here observes to his noble Friend, that there is the less Occasion that he should insist upon this Subject to him, who had already so great Experience of the Vanity of human Enjoyments, his dearest Relatives being removed from him. The same may likeways, some Time or other, convince every one, to their own Experience, who meet with those Losses and Misfortunes; and there is as little Occasion that we should insist upon this common Theme in these *Observations*. Again, we must set about the Performance of those Duties that are commanded us, and also form to ourselves internal Acts of Devotion; both which are Means to an End. Whoever, therefore, make such a bad Use of their free Thinking, as intirely to neglect, or pay no Regard to any of the positive Institutions of Religion, merely from this specious Pretext, that they

they are Matters of Indifferency whether used or not, seeing they are no farther to be regarded than as conducive to the End, argue as absurdly, as if they should say, Because one Thing is better than another, therefore there is nothing intrinsically good. For whoever regard their Happiness as the End, must necessarily use the Means that have a Tendency to bring it about.

FARTHER, Consideration is another great Instrument of Religion, the Want of which is the greatest Disease of our Natures, and is the fatal Occasion of the many rash and precipitant Actions that a great many are apt to run into; but here I shall only mention it as opposed to a lazy Indifferency, either about the Truths of Religion, or the Importance of them. When Men are not at due Pains to examine into Matters of such Consequence, it is not to be wondred that they have so little Influence upon their Hearts and Lives. Some only make an open Profession of Christianity, merely because it is the fashionable Religion of their Country; and all the Account they can give of their being Christians, is, because that Scheme of

Religion

Religion had the good Fortune first to bespeak their Assent: For the same Reason, had they been born in *Turky* or *Rome*, they might have been the Disciples of *Mahomet*, or embraced Paganism and idolatrous Superstition. Whoever, therefore, would be either capable to defend our Religion against the Attacks of its Adversaries, or practise the Duties of it in an acceptable Manner, must, like the noble *Bereans*, search the Scriptures.

To beget in us the four cardinal Virtues of the divine Life, the following Directions are prescribed. First, *Love to God*, the right Considerations of whose divine Perfections are absolutely necessary for that Purpose, some of which are natural, and others moral. Of the first Kind are his Independency, Infinity, Omnipotence, Omnipresence; and the latter, his Goodness, Mercy and Truth. Upon these Themes of Meditation we ought much to employ our Thoughts: His Mercy and Placability encourage our Hopes; his Justice and Power demand our Fear; the Sense of living in a constant and needy Dependence upon him, for all we have and hope for, ought to excite our Gratitude

to our best Benefactor. His Omnipotence at first bespoke us into Being, and launched us out of a State of pure Possibility into that of Actuality, and his providential Care has been ever exercised toward us; all which, and the like, when duly considered, will afford us Fund for Meditation through the whole Course of our Lives.

2*dly*. To beget in us *Charity* to Mankind, which I have all along observed as necessarily connected with this Love of the divine Being, we must consider the near Relation they bear to him. To love our Neighbour as ourselves, is the Doctrine of the Law and the Prophets; and is confirmed by our blessed Saviour, who, lest the *Jews*, through their Covenant of Peculiarity, should restrain it to such only as were of their own Nation, Party, or Sect of Religion, has extended it to the whole human Race; so that whoever bears the Impression of the broad Seal of Heaven in their Forehead, tho' he should have all the Marks of the Brute in his Heart, we are obliged to acknowledge him as our Brother, till God has either abdicated, or by a final Sentence renounced

ced his Claim, and quite his Pretensions to him. Where the moral Sense is not vitiously or wilfully depraved, *Charity* and universal *Benevolence* can never be misplaced; but if this internal Sense and Feeling of Things, whereby we are pleased with the Representation of Virtue, and offended with the contrary, makes this noble *Charity* and *Beneficence* too much increased towards some of the human Species, while it is quite diminished towards others, it then becomes, in numberless Cases, criminal in ourselves and injurious to others; wherefore it highly concerns us to call in the Powers of Reason and Judgment in the right Management of it, which, however good in itself, by being partial and misguided, it may chance to lead us astray; and, like the best Things in the World, by being immoderately used, may at last be totally perverted, contrary to its original Intention and Design. For this common Maxim was, and ever will take Place, "That Virtue "stands in the golden Mean betwixt the "two Extremes."

3*tio.* To cultivate *Purity*, we are farther cautioned frequently to reflect on the

Dignity of human Nature, and the Joys of the heavenly State; the one may be an Antidote, at least, against those grosser Vices, which expose us to the Obloquy and Reproach of our Fellow-Creatures, as well as those that are secret and unseen to the World; and the other, when cherished by divine Influence, will excite in us a noble Ambition to prepare ourselves for a Share of those virgin, chaste and sublime Pleasures above.

AND, *lastly*, to encourage *Humility*, we must consider our own Failings and Imperfections; and when we set all these Things before Almighty God, and reflect at the same Time upon the Greatness of the divine Perfections, we will have Reason to sink, as it were, to the Bottom of our Beings, as our Author terms it.

THERE now remains two other Means and Instruments of the divine Life, which are *Prayer*, together with the frequent Use of the *holy Sacrament*, here taken notice of. The first Kind of *Prayer* is, that wherein we make Use of the Voice, and the

the other is conceived in the Mind without outward Expressions.

I AM sensible, that not a few have made an Objection against the Use of *Prayer*, from this specious Pretence, "That the general Scheme and Events "of all Things, are already fixed and "predetermined by the absolute and irreversible Decree of God, and consequently it would be unreasonable for "us to pretend, either to alter his Determinations, or to inform him of our "Wants, who knows all Things without us, or before we can pray for "any Supplies."

BUT this proceeds from meer Ignorance, and the Want of just and adequate Conceptions of the Nature of this religious Duty; besides, if this Argument proves any Thing, it proves too much, and whatever does so, proves nothing at all. Now, if we were to adhere closely to these Positions, it would not only retard us from our common or temporal Interests, but also from performing every one of the Duties of our holy Religion in general. As to the first, Meat and

Drink are necessary for the Sustenance of our Bodies in this present State; Are we therefore to abstain from eating and drinking, because this will not always preserve our Lives? The Merchant is not sure that his Goods, when at Sea, will be free of the Accidents of Storms or Pyracy; But will any wise Man affirm, that he ought not to take all the prudent Methods to intrust his Commodities in safe Conduct? Neither has the Sower any infallible Assurance that his Seed will rise again with a profitable Increase, and yet he might very cheerfully laugh at those who would dissuade him to use the due Seasons for Tillage, Sowing and Reaping. As to the latter, we might as well yield up the whole Duties of Religion, and expect to be for ever happy as well without them as with them, which is contrary to the Nature of Things, as they are Means by which we can obtain the End.

THE last Thing here mentioned, as the Means for strengthning and bringing the divine Life to Maturity and Perfection, with which this *Essay* concludes, is the frequent Use of the *holy Sacrament*. Here it

it is, if ever, that Men and Christians, both before, at the Time of receiving, and after it is over, should be diligent and conscientious in the Performance of the whole Duties of the holy Religion of Jesus, as the Participation of this sacred Ordinance is the Badge and distinguishing Characteristick of their Discipleship. This is the Marriage-Supper of Religion, the military Oath by which we bind ourselves to be faithful Soldiers to the great Captain of Salvation, and not to desert our Colours upon any Pretence whatever, while we take up Arms in that holy War against the Devil, the World, and the Flesh; if we therefore, through Cowardice, break our Oaths, in being loath to part with our Bosom Lusts, and so give over, we are, in the highest Kind of a criminal Sense, accounted Deserters, and consequently made liable to Shame and Punishment.

THE unfrequent, and, at the same Time, unconscientious Performance of this greatest Mean of Religion, is the grand Reason, we may believe, that the divine Life has so little Entrance into the Soul of Man

THE END.

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A POEM UPON PRAYER.

INTELLIGENCE Supreme! and sov'reign Lord
Of all! whose potent Arm supports the Parts
Of the great Whole. Th' innumerable Links
Of that vast Chain of Beings which descend,
By gradual Progress, from the Heavens Height,
To lowest Earth's Abyss; from the angelick Down

Down to the yelling Choir of Sp'rits malig-
nant;
'Twixt which and Matter, in the Centre
plac'd,
Is Man, the Clasp, where both at once are
knit,
On whom, of all the Creatures here below,
The great Contriver choicest Gifts bestow'd;
Whose Spirit's Inspiration makes him know
The Rules prescrib'd, that fix the Bounds of
Conduct
'Twixt Good and Evil moral; and whose
Breath
Lights up the blazing Star of Genius,
Shining with Brightness in the human Breast.

LANGUAGE was first confer'd t' im-
part the Thoughts

Of

Of Man to Man, and give them social Turns
While on the Theatre of human Life.
From Birth to Death, each acts his proper Scene
Of the great Play, in Sight of mortal Powers,
And Powers immortal.
Language and Words, the Soul's Bank of Exchange,
And Stile, the Mint that coins them with the Stamp
Of Ornament and Beauty to the Mind;
The grand Imparters of our hidden Thoughts,
And Channels that convey the secret Whispers
Of Friends to Friends, retir'd from other Converse,
Not always safe before them to be mutter'd;

With-

Without which Faculty the human Race,
Congeal'd in Dulness, would be quite de-
pres'd,
And stand, like Cyphers, only to fill up
The Blank of Numbers, or of Nature's Fi-
gures.
These, these, my fellow Brethren, are the
Fruits
Of Nature's Intellectual, which we hold
From the great Grant of our eternal Land-
lord,
Who, from the Ties of Gratitude, expects,
And steddy Justice, Payment of his Rents:
Wherefore no longer let us shut our Ears
'Gainst Reason's loudest Calls, and Nature's
Voice,
Sounding us forth to pay the Homage due
To our Creator, whose great Rule extends
From

From East, West, South, and to the Northern Pole.

As from him Being we at first derive,
And all its Pertinents, so let us own
The Blessings of Existence we receive.
If here we fail to pay our justest Debt,
Nature the rankest Bankrupts Men proclaims.
That we might carefully avoid the Shame,
Her Light points out to us the Use of Prayer;
A Mean religious, the great Hauler down
Of all good Things upon us mortal Men,
And which (if I mistake it not) Divines
And System-Dealers in four Parts divide,

First, ADORATION! *What should we adore!*
But infinite Perfections and Degrees
Of Being possible, which ev'ry where

Display themselves through Nature's lofty Fabrick,
And, like the Sun in the Meridian-Day,
Dazles our feeble Eyes with splendid Rays.

THANKSGIVING *next in Retinue succeeds:*
Whom should we thank? but him who launch'd us out
To Life, and on whose Care we have been cast,
From Infancy to Youth, and riper Years;
Who gives us Food to eat, Clothing to screen
Our naked Bodies from th' injuring Blasts
Of Boreal Winds, and nipping Cold of Frosts.

Next, in the social Parts of Prayer appears
CONFESSION *dire, whose gloomy Train of Terrors*

All sink the Soul down to her inmost Recess.
To whom shou'd we confess? But t' him 'gainst whom
We've trespass'd, without which his Vengeance waits
To be pour'd down upon the guilty Heads
Of criminal Offenders. Let us try,
If by sincere Repentance we can move
The Power Omnipotent to lay aside
Th' uplifted Thunderbolt of wrathful Doom,
The furbish'd Sword of Justice to replace
Into its wonted Scabbard there to rest,
As certain Evidence of Peace and Pardon.

PETITION, *last of all, the fond Desire*
Of being heard, concludes the Parts of PRAYER.
With gentle Looks and Aspects it beholds

The Fountain of all Being, who alone
Up to the Brim can fill its whole Contents.
The humble, modest, and submissive Soul,
Resigning all itself to Heav'n's Decrees,
Obtains Completion of its ardent Suits.
To whom can we apply, but unto him
Who's All-sufficient for the Indigent,
Since all our sp'ritual and our temp'ral Wants
Are easy Issues of th' Almighty Power,
As there is with him an exhaustless Treasure.
Whoe'er this Duty charms, with the supreme
Ruler of all, good Correspondence holds.
The Being of Beings, still himself doth bind
To order his Concerns as best agrees
With the wise Laws by which he governs all
To th' universal Good of his Creation.

The

The Sins and Dangers, to which helpless Man
From Day to Day's expos'd, demand the Aid
Of a superior Pow'r.

That we may know the Method to perform
This Task of Prayer, *the Author of our*
Faith,
Who came from Heaven to Earth, the Will
and Mind
Of our Creator to reveal to us,
Taught his first Followers th' ensuing Plan
To copy from, and thus his Prayer *begins.*

" OUR *Father, who, in the celestial*
" *Domes,*
" *Hast Habitation fixt and permanent,*
" *And there, without a Source, deeply re-*
" *tir'd,*

" *Didst*

" *Didst live in thine unfathomable Es-*
" *sence,*
" *And to e'erlasting without End shalt live.*
" *May thy great Name be hallow'd, and thy*
" *Sway*
" *From Sea to Sea extend. Thy Will be*
" *done*
" *Through the Creation wide, as in the*
" *Heav'ns.*
" *Our daily Bread, the great Support of*
" *Life,*
" *We pray for, and its Permanence with*
" *us*
" *So long as we remain embodied here.*
" *Of all our Debts, we humbly beg Dis-*
" *charge,*
" *As we unable Debitors forgive.*

" *And*

" *And withal lead us from Temptation's*
" *Snares,*
" *Which she for us in diff'rent Shapes pre-*
" *pares.*
" *For thine's the Kingdom, Glory and the*
" *Pow'r;*
" *Of Heav'n and Earth thou'rt rightful*
" *Governor,*
" *Thou who presid'st o'er Things beyond our*
" *Ken.*"

To these Petitions we subscribe, *Amen.*

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THE LIFE AND CHARACTER OF Mr. *Henry Scougal.*

MR. *Henry Scougal*, Author of the Book intitled, *The Life of God in the Soul of Man*, was born in the

Year 1650. at *Salton* in *East-Lothian*, where Mr. *Patrick Scougal* his Father was a Minister during the Administration of *Oliver Cromwel*, who, upon the Restoration of King *Charles* the Second, accepted of a *Congé delire* to be Bishop of *Aberdeen*, and continued in that Diocese for near the Space of Twenty Years, and was the last except Bishop *Haliburton* in that See before the *Revolution*. The Family, in general, from which

the

the Doctor descended, were very remarkable for their great Moderation, as well as their extensive Charity to the Poor. But our *Author*, with whom I am concerned in particular, in the Bloom of his Reason and Understanding, gave youthful and early Specimens of true Piety and Virtue; as, even when a Child at School, he did not so usually frequent the trifling Diversions incident to Children, but, on the contrary,

would rather employ himſelf in the ſerious reading of Books, while others were taken up with Play; and having, in the reading his Claſſicks with more Attention than moſt of his Cotemporaries, acquired ſome Knowledge of the *Roman* Hiſtory, he would ſome Times have aſſociated himſelf with ſuch of the Boys as appeared to him to have the ripeſt Geniuſes of his Claſs, whoſe chief Diverſion conſiſted in acting

the

the different Parts of Orators and *Roman* Senators. After having paſt through the Schools, he came to the Univerſity, where he made a ſurpriſing Progreſs in all the different Branches of Learning taught there: By this Time he had arrived to ſuch a refined Taſte, that he made Choice of thoſe two Parts of *Philoſophy*, the one of which relates to Morals in the Conduct of human Life, and the other to Cauſes and

Effects, *&c.* That he chiefly valued these, avoiding the Lumber and metaphysical Stuff which involves too many in idle Disputes, and striving about rugged Words and whimsical Distinctions. He, in the Nineteenth Year of his Age, took his Degrees in the *King's College* of *Aberdeen*, where he was immediately set to teach the Class of one of the Regents, who was occasionally absent, and became so much esteemed

for

for his Prudence and Literature, that his Promotion to one of the Regencies immediately happened, and all the While he taught *Philosophy* in the College, he made it subservient to theological Purposes.

As to *Natural Philosophy*, he took Care to possess in the Minds of his Pupils a just Sense of the Beauty, Order and Harmony of this stately Fabrick of the World, and the exquisite Contrivance

trivance of the minuteſt Creature, as well as thoſe of the greateſt Magnitude, always, in his Lectures, deſcribing the infinite Wiſdom and Goodneſs of our great Creator, in theſe Productions of all the various Creatures in the univerſal Syſtem of Nature.

As to the moral Part of *Philoſophy*, he endeavoured to guard them againſt the dangerous Principles of *Scepticiſm*, and

Hobbs's

Hobbs's Leviathan, ſhewing, at the ſame Time, wherein the Beauty of that Part of the Science conſiſted.

AFTER having taught Four Years in the College, he then was influenced by ſeverals, to whom he ever had particular Regard, to undertake the ſacred Function, and accepted of a ſmall Charge, called the Pariſh of *Auchterleſs*, about Twenty Miles North of *Aberdeen*, where

where continuing only but for one Year, he was, by the unanimous Voice of the whole Diocese of *Aberdeen*, elected Professor of *Theology*, and thus brought back to that Society wherein he had formerly taught a different Branch of Literature.

THESE Four Years in which he exerced that Office, being the last Period of his Life, he spent the best Part of two Summers of the Vacation in *England*,

land, conversing with Persons of the greatest Reputation for Piety and Learning; which, besides his natural quick Parts, mightily contributed to his great Accomplishments.

AT length, his accustomed and indefatigable Labours and Abstinence occasioning a Decay, he died in Celibacy, never having any Engagement in the matrimonial State of Life, at *Old Aberdeen*, on the 13th

Day

Day of *June* 1678. being almost 28 Years of Age.

His CHARACTER.

THROUGHOUT all his publick Life, in him were conspicuous the united Characters of the excellent Scholar, the polite Gentleman, and the pious Clergyman. He esteemed Eloquence, or the Art of Persuasion, as a necessary Ingredient of the many Qualifications requisite in those

those who apply themselves to the sacerdotal Office, and prescribed three excellent Rules for the true Art of Preaching.

1*mo.* THAT such seasonable and useful Subjects should be chosen, as may instruct the People's Minds, and better their Lives, never entertaining them with Debates and Strifes about Words.

2*do*. THE most useful Help, in his Opinion, for composing Discourses, was to make the last *Sunday*'s Sermon the Subject of their Meditations as well as mental Prayers for the succeeding Week.

He thought it a fit Expedient, in order to compose Mens Minds to a serious and affecting Way of preaching, solely to propose to themselves the

Glory

Glory of God and the Good of Souls, without dwelling upon the Worth of their own Compoſures.

As to his Works, beſides *The Life of God in the Soul of Man*, Mr. *Cockburn*, in his Preface to the 8*vo* Edition, mentions three *Latin* Tracts in Manuſcript never yet publiſhed, *viz.* a ſhort Syſtem of *Moral Philoſophy*, which probably was compoſed during the Time he was Pro-

feſſor of that Branch of Learning, for the Uſe of his Claſs; the other two, *A Preſervative against the* Romiſh *Miſſionaries*, and the Tract *De cura paſtorali*, would readily have been wrote when he lectured upon Divinity in the Profeſſor's Chair.

THUS I have diſtributed theſe Tracts in the Order as it occurred to me, leaving ſuch probable Conjectures to the Reader's Candour. I have ſeen alſo

a ſmall

a ſmall Pamphlet, called *Scougal's Meditations*; the Character of which, with his celebrated Sermons, I ſhall not take upon me to give, ſince much better Judges have done it before.

I ſhall now conclude with obſerving, that Charity and Chriſtian Moderation were the reigning Virtues both of him and his Father, who never went great Lengths in the prevailing Rage of Perſecution incident

to that Age wherein they lived, as ſome others were known to do againſt thoſe who differed from them. But not to inſiſt upon thoſe Polemicks, when our *Author* died, he ſufficiently evidenced the Orthodoxy of his Principles to thoſe who attended him at his laſt Exit, intirely relying upon the Merits of our bleſſed Saviour for his eternal Happineſs in the future State of Exiſtence. I have ſeen his Monument at *Aberdeen*, with an In-

ſcription

ſcription in *Latin*, which would be ſuperfluous to inſert here, ſince it has been already publiſhed with ſome of his Works: But ſurely his Life and pious Actions are far preferable to the moſt famous Monuments of Antiquity.

FINIS.

AUCTORIS DESCRIPTIO.

HENRICUS SCOUGALLIUS, Petri olim Abredonensis episcopi filius secundo natus, inter clericos sui sæculi notabilissimus; juvenis pietate, prudentia & literis insignis; multa brevi annorum vigesimorum octavorum curriculo docuit, didicit, præstititque; cœli avidus, cœloque maturus, anno æris Christianæ 1678. vitam cum morte mutavit.

Ut olim ab Horatio dictum Quintilii mortem deflentem, ita variatione haud magna SCOUGALLII nostri descriptionem expedire licebit.

"Ergo SCOUGALLIUM perpetuus sopor
" Urget? Cui pietas, & justitiæ soror
" Incorrupta fides, nudaque veritas,
" Quando ullum inveniemus parem?
" Multis ille bonis flebilis occidit:
" Nulla flebilior quam tibi, GARDEN!
" Nos frustra pii, heu, non ita creditum
" Poscimus SCOUGALLIUM Deum!
" Levius tamen vitæ sectatoribus
" Quicquid corrigere est nefas.

A ſhort Deſcription of the Author.

HENRY SCOUGAL, *ſecond Son of* Peter *late Biſhop of* Aberdeen, *was moſt remarkable among the Clergymen of that Century in which he lived; a Youth renowned for Piety, Prudence and Literature; he taught and learned much, and performed many valuable Actions in the ſhort Space of twenty eight Years; and being fond of Heaven, and ripe for the heavenly State, he ceaſed to live in the Body, and entred upon a new Scene of Life in the other World, in the Year of our Lord* 1678.

As it was once ſaid by Horace, *when lamenting the Death of* Quintilius, *ſo we may be allowed to uſe it in finiſhing the Character, and lamenting the Death of our* Scougal.

And is then Scougal *now no more? Has Death in everlaſting Slumber ſeal'd his Eyes? Ah, when ſhall we, Piety, and Faith Juſtice's Siſter incorrupt, and undiſſembling Truth, his Compeer find! He died lamented by all good Men; but by none ſo much as thee, O* * Garden! *In vain we with our ceaſeleſs Prayers ſolicite God to ſend him back again. It is hard, I grant, but it becomes more tolerable to the Imitators of his Life, to ſuffer what cannot now be redreſſed.*

* Dr. *Garden*, who preached Dr. *Scougal*'s Funeral-Sermon.